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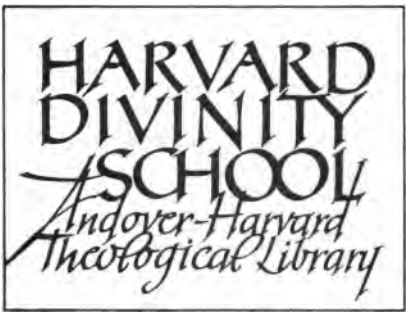
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TWENTIETH REPORT

OF THE

CONGREGATIONAL

Missionary Society,

OF

CHARLESTON,

SOUTH-CAROLINA.

READ AT THE ANNIVERSARY MEETING OF THE SOCIETY, MAY 29, 1822.

Charleston:
PRINTED BY WM. RILEY, 41 BROAD-STREET.
1822.

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TWENTIETH REPORT.

AGREEABLY to a vote of the Board, on the 10th of May, 1821, six missionaries were procured to labour in the service of the society, the past season. Three of these, according to the wish expressed by the Board, were obtained from the Andover, and three from the Princeton Seminary.

The following abstract of their respective reports will shew the manner in which they have been employed.

Mr. Alfred Chester was directed by the committee, which was appointed by the Board to determine the stations of the missionaries, to spend the winter at Cambridge. He arrived in that place the 6th of December, and continued there till the 2d Sabbath in May. During this period, he preached statedly on the Sabbath in the new Presbyterian church, which has been erected in that place in consequence of the labours of your former missionaries, Messrs. Wheeler and Storrs, and who are still gratefully and affectionately remembered by the people of that village. Besides the public duties of the Sabbath, which consisted of a morning service for the whites, and an evening one for the blacks, Mr. Chester held a stated weekly meeting in the evening, which was well attended.

In reviewing the labours of the winter, he remarks, "Nothing like a revival of religion has been felt, but I have had encouragement to hope that some impression has been made, which will be lasting on the minds

of individuals. The audience has been uniformly attentive, and frequently very solemn. The church is still small, consisting only of twelve or fourteen members, and but one or two additions have been made to it. The preaching to the blacks, I trust, has not been altogether in vain. Some have appeared very attentive and serious, and some have manifested no small degree of anxiety for the salvation of their souls. They are ever ready to manifest their gratitude to me on all suitable occasions; and I trust some have learned to express their gratitude to the Author of all their blessings, in morning and evening devotions. One or two will probably soon become connected with the church of Christ in this place."

It deserves the special and grateful notice of this society, that out of $291, contributed towards Mr. Chester's salary by the people of Cambridge, $200 were given by an individual.

Early in December, Mr. Joshua N. Danforth was requested to travel into the country, and seek such a station for the winter among the destitute settlements of the interior, as should promise the most usefulness.

On his way towards Columbia, he preached on the evening he arrived, and again on the succeeding Sabbath, at the village of Orangeburgh; and being solicited by the inhabitants to remain with them for the winter, with the promise of fulfilling the condition contained in his instructions from the society, he consented, and continued in the vicinity till the 7th of March. During this interval, he preached twice on the Sabbath, and twice in the week. His weekly meetings were attended in the evening at private houses. "Almost every family in the village," he remarks, "opened their doors for this purpose, and the impressions left on the minds of those present seemed favourable." Mr. Danforth expresses the hope, that four or five persons have experienced the saving influence of the Holy Spirit in connexion with his instructions.

Besides his labours in the village of Orangeburgh, Mr. Danforth visited various other parts of the district. Of these, he says—"The eastern part of the district is

called *St. Matthew's Parish*, and the western, the *Forks of Edisto*. Both are well supplied with Methodist and Baptist churches. There are many families, however, in which there cannot be found a person who can read, and hence they are almost entirely deprived of the light of the Bible." The scattered state of the population rendering it impossible to hold frequent meetings, Mr. Danforth devoted much of his time to *family visiting*. "Since the commencement of my mission," he observes, "I have in this way visited upwards of ninety families; and, I trust, that the seed sown in weakness, may be raised by the almighty power of God."

In the early part of March, Mr. Danforth visited Columbia, and upon the earnest request of the Rev. Mr. Henry, rode to Chester and York to obtain Mr. Johnson as an agent to travel in the State with the view of forming auxiliaries to the *Synodical Missionary Society*. "During this journey," he says, "I rode almost two hundred miles, and was absent from Orangeburgh three weeks. I took the opportunity to preach as often as there was a prospect of doing good; and, in this part of my mission, I believe a peculiar blessing attended my labours."

One hundred and fifteen dollars were received by Mr. Danforth from the people at Orangeburgh, a sum considerably more than half paid him by the Society during the time actually spent at that place.

Mr. Chauncey Eddy was requested to visit Hilton Head, and if a sufficient prospect of usefulness was presented to him on that island, he was directed to pass the winter there, on the same condition, as to support, which was given to the other missionaries.

The history of his reception and subsequent labours and success among the people of that and the adjacent island of Dawfuschie, affords an undoubted and signal display of the propitious providence of God towards this society.

When Mr. Eddy arrived at Hilton Head, a "missionary was a new character among them," and "the most judicious advised him to attempt nothing more than preach *once on the Sabbath*. His field being thus

circumscribed, after about four weeks, he visited the neighbouring island already mentioned. Here he found "about the same number who would attend religious worship, and an equal desire to enjoy the administration of the Gospel." Upon this, he agreed to pass the winter, "preaching alternately on each island." The third time he preached at Dawfuschie, the people expressed a "willingness to attend *two* services on the Sabbath." "Shortly after," he observes, "a pious lady, on Hilton Head, expressed a desire to attend a meeting of the negroes with me in her kitchen. This opened the way for me to hold such meetings frequently on the different plantations. And in a few weeks more, the people were ready to approve of my having another service on the Sabbath, especially for the blacks. So that the last half of my time, I have been able to preach regularly, two sermons on the Sabbath, and usually to hold a meeting one evening at least in the week, among the negroes. These, together with visiting, praying with families and conversing on the subject of religion, are the labours which your missionary has performed."

Notwithstanding the distance at which many live from the place of worship, and the unfavourable weather of the past winter, the public services of Mr. Eddy have been well attended. In reviewing the effect of his exertions, he observes:—

"God has not permitted me to witness such manifestations of of his power in the conversion of souls as are seen in many parts of our land. Neither has he permitted me to return without seeing any token of his covenanted faithfulness. I cannot complain as did the prophet, 'I have laboured in vain and spent my strength for nought.' No! though it has been a day of small things, yet we have occasion to rejoice and give thanks."

Mr. E. mentions three individuals in whom he has witnessed a pleasing change during the winter. Two of these have recently united with the Presbyterian Church in Savannah. Another, a young person, "though she does not feel prepared to take the vows of God upon her in public, seems to have her "whole mind turned to doing good, and spends a part of every

day in explaining the Scriptures to the domestics of the family."

"Besides these individuals, between sixty and seventy blacks have desired baptism, most of whom state that the word preached by your missionary has been blessed as they hope to the conversion of their souls.

"In addition to these facts, there are other things which strengthen the belief, that your missionary has not laboured in vain. There are a number who have recently begun to think and feel more respecting their situation while unreconciled to God. Perhaps the seed sown may take root in some of their minds and bring forth fruit to the glory of God.

"A very deep interest has been excited in favour of the slaves; instead of thinking that information tends to injure them, the people generally are now aware that they cannot have really good servants until more is done to enlighten them. A prudent good man can now have their consent to instruct the slaves as much, and in any manner he pleases. The more he can do in this way, the more they will value him, and not only so, but many will co-operate with him cheerfully, and with all their powers.

"On every plantation of any considerable extent there are some negroes evidently pious, who are doubly favoured, and doubly valued by their masters. These pious negroes attend prayers morning and night with as many of their fellow servants as they can collect. In this they are encouraged by their masters. In one instance, the master has built an house specially for his servants to meet in for prayer. When there is no preaching, these servants, who have been mentioned, exhort and engage in other religious exercises on the Sabbath, but owing to want of good instruction they had many false ideas, and many superstitious notions. From the labours of your missionary with these exhorters, much evil will be prevented, and much good will result, not only to them, but to others who attend their religious exercises.

"A missionary spirit has also been excited among the people. When your missionary arrived on the Islands, very few, if any knew any thing about the exertions which are made by Christians to spread the Gospel. The name of the American Board was not known, and they had never heard the names of any of its missionaries. Now they are ready to come forward and assist in advancing its designs. They have this year contributed more than two hundred dollars for this object, and by setting apart missionary fields, &c. they are preparing, and promise to do more in future.

"When I contrast the present state of that people, their present feelings and prospects, with what they were six months

ago, I am ready to exclaim "What hath God wrought?" Surely if men wish to engage in the best of causes, in a cause which will certainly prosper, let them select the cause of Christ. Here diffidence is courage; imbecility is strength. The triumph is sure and glorious."

In speaking of the pecuniary compensation received by Mr. Eddy, from those among whom he has laboured, the influence of *the spirit of Foreign Missions*, in promoting liberality in a people towards Christian Institutions among themselves, deserves to be particularly noticed. For some time after the commencement of his labours, he was given to understand that it would be doing well to raise half the salary allowed him by the Missionary Society, on the two Islands; but, "after presenting the claims of the *heathen*, who are perishing for want of instruction," and raising $200 for the funds of the American Board of Commissioners for Foreign Missions, the whole sum due to him for his own support was cheerfully contributed.

Mr. Luke Lyons was desired to visit the destitute Church at Dorchester. Here he commenced preaching the first Sabbath in December, and on the 18th of January received a call to become their pastor. But, it being necessary for him to return to the north the present summer, and not wishing to prevent their obtaining one who could settle immediately among them, he negatived their first call. On the last of March, however, they renewed their invitation on the condition proposed by him, and he was considered their pastor elect from the first of April.

He gives the following account of his labours since he has been in that place:—"During the past six months I have preached as often as practicable, and given religious instruction to the blacks, sixteen of whom are now candidates for baptism. I have pursued the catechetical mode of instruction, and have found it preferable to any other. The short catechism designed for them has been used. A question is proposed, and all present answer it audibly—all speaking at the same time. This is followed by a few plain

remarks: when another question is proposed and answered. Thus their attention is secured, and they are enabled to understand what is said. By this means many have learned the catechism who were unable to read."

Mr. Samuel Mosely, agreeably to the instructions given him, first visited Cambridge, where he preached two Sabbaths. But learning that Mr. Chester had received directions to pass the winter at that place, he sought a new station; and, after consulting the Presbyterian clergymen in the neighbourhood, he concluded to visit *Beach Island.* Here, by the means of introductory letters from Christian friends in Augusta, he met with a kind reception. This place, he describes, as extending about twelve miles in length along the Savannah river, opposite to Augusta, and containing two hundred white inhabitants. They have a respectable country church; and, their promising attendance upon public worship, induced him to remain among them during the remainder of the season. In this church, he preached thirteen Sabbaths "to a congregation of from fifty to one hundred whites, and a considerable number of blacks." The church being on the pine plains, and the plantations several miles distant on the river, he found it impossible to have a separate service for the blacks.

The following extracts from his report will shew the manner in which Mr. Mosely passed his time in this settlement, and the state of feeling among the people:

"I spent the week in visiting from house to house, and found most of the people disposed to listen to conversation respecting their immortal welfare. There are among them one aged lady who belongs to a Methodist, and one gentleman to a Baptist Church. Besides these, I believe, there are none who have publicly professed religion. I found also a small number, struggling between hope and fear, and anxiously desirous of being brought into the liberty of the Gospel. The number of such, I humbly trust, has been increased in a few instances the past winter. Many appear to be inquiring what they must do to be saved, and an external reformation, I think, is visible to a very pleasing degree. The Bible, which has been awfully neglected, is read more frequently and with greater interest, and a very general

desire prevails to settle a pious and intelligent Pastor among them.

"To shew that the people are very far from being indifferent about having the Gospel among them, I would mention, that many were affected to weeping when I visited them for the last time, saying, that they already began to feel desolate in view of being without preaching."

Besides his labours in Beach Island, Mr. Mosely occasionally visited two other places, in different directions from the settlement; the one seven, and the other fifteen miles distant. Of these he says, "the people in one are poor and scattered, in the other, more compact but not wealthy." He observes that his opportunities for preaching during the week were not so frequent as he wished, but that he was able to maintain a weekly prayer meeting or lecture, at which from fifteen to twenty whites, and several blacks attended.—The sum received by Mr. Mosely from the people at Beach Island was $251.

Mr. Thomas L. Shipman, according to the directions given him on his arrival at Charleston, visited the Stoney Creek congregation, and finding the people liberally disposed towards the support of the Gospel, and desirous of enjoying his labours among them, he concluded to remain through the winter. He early proposed a second service on the Sabbath for the blacks, and, no objections being expressed, he continued it till he left the place. He has preached in a few instances on a week day, and has occasionally held divine service in the Baptist church at Coosawhatchie, where he speaks of being animated by "the numbers and solemnity of the audience." He has also preached several times at the Saltketchers, and seven or eight sermons at a pine land settlement, a few miles from Pocotaligo. These services, besides occasional preaching to the negroes on the plantations, have made up the amount of his public labours.

In view of what he has done, he expresses the hope, that the truths he has presented may yet prove "the power of God and the wisdom of God," to the salvation of some souls; and, while he cannot gladden your hearts with the relation of any thing like a revival, he

trusts that a few will have permanent cause to rejoice in the labours performed through your instrumentality; and proceeds to remark—

"With respect to the influence of my instructions on the blacks, I would speak with caution. I have endeavoured both on the Sabbath and on the plantations to give them more clear views of those fundamental truths, which centre in the knowledge of "Christ and him crucified," and to press upon their consciences, the necessity of repentence and faith in Christ. Many of them have *professed* to derive benefit from my labours; and from the deep interest they have often manifested in my instructions, I cannot but hope that some of them may have received saving impressions. As a body, however, they are very ignorant of the spiritual nature of religion, and are therefore peculiarly exposed to embrace the hope of the hypocrite. The willingness of their masters to have them instructed has given me much pleasure, and excited the anticipation that the day is drawing near, when one obstacle in the way of their salvation—ignorance of divine truth—will be removed."

"I have raised for your society, about three hundred and twenty five dollars by subscription, and sixty dollars in addition from twelve persons who propose to be considered annual subscribers."

"I have made it one object," he writes, "of my mission, to extend the circulation of the Southern Intelligencer and Missionary Herald; hoping that the facts which they contain might direct the liberality (for which they are justly characterised) into a new channel—the treasury of the Lord—and I have been pleased to see the interest which has been taken in these publications. A few have been induced, by suggestions received from these papers, to adopt the plan of cultivating missionary fields."

Mr. Shipman gives a pleasing account of the present prospects of the Stoney Creek congregation. A fund, sufficient for the support of the Gospel among them, has been raised, and a parsonage has been purchased, and will be ready for occupation by November next.—"The congregation have expressed a desire that your missionary would become their pastor, and should he not, they are determined to settle some other person as soon as practicable."

The Rev. Thomas S. Wickes, having arrived in Charleston the latter part of November, and nothing definite having been heard from Mr. Lyons, who had been previously requested to engage in the service of the society, was employed by the board for one month, till information should be received from

Mr. L. This time was spent by Mr. Wickes in the district of Barnwell. In a letter dated December 22d, he writes, "Since I arrived here, I have preached every Sabbath in Barnwell village, and as far as practicable, have had religious meetings in houses in and about the village. In addition to this, I have visited in different parts of the district, particularly the southern and western, and have made appointments to preach in several other parts of the district during the week. These appointments will extend to the 2d of January." After hearing that the Society would not be able to continue him in their employment beyond the expiration of his first engagement, Mr. Wickes writes, under date of December 31st, that he found such a prospect of usefulness in the western part of the district, as to make it desirable for him to continue in that neighbourhood till the 1st of May. It was his "object to preach at a place called Gillet's Meeting-House on the Sabbath, and in the week, occasionally, at places from ten to fifteen miles distant." Since the date of this letter, no communication has been received from him.

At a meeting of the Board on the 13th of February, it was voted to employ the Rev. L. Floyd, as a missionary of this Society for half the time, after his engagement with the Willtown church should be completed. But, since our last quarterly meeting, this faithful servant of Christ has suddenly been called to his reward. But though he rests from his labours on earth, in the records of this Society, by which he was employed as their *first* missionary, and that too, during the first year of their existence, and of which he was for many years an active member and a respected officer, and still more visibly in the churches he formed and the houses of worship, erected through his instrumentality, his "works do follow him." With the living Fathers of this Society especially, who were long associated with him in harmonious counsel and benevolent action, "his memory will be blessed." And while we are this day, called to fill his vacant seat in the Board of officers, may his premature removal, as well as that of other

venerable founders and early supporters of this Society, quicken us to "do what our hands find to do, with our might," before the silence and forgetfulness of the grave overtake us.

A general view of the reports which have been briefly detailed, present striking evidence of improvement within a few years past, in the moral habits of society, in the settlements which have been visited by your missionaries, and encouraging indications of still better things to come. Among these should be noticed reformation from the grosser vices, a growing respect for the Sabbath, and an increasing, and in many instances, an importunate desire to enjoy the stated preaching of the Gospel. More than seventeen hundred and forty dollars have been contributed toward the support of your missionaries by the people to whom they were sent—a most substantial proof that the services of these spiritual labourers have not been lightly esteemed.

In comparing the history of the past winter with the earlier reports of this Society, your committee would call upon its present members to render fervent gratitude to God for the privilege of managing its concerns at such a time as this. Your venerable predecessors, after corresponding with their Christian brethren in the northern and eastern States, were compelled, in the reports of successive years, to speak repeatedly of their "fruitless attempts" to obtain suitable labourers to cultivate the moral wastes around them. Not so with you. Approved servants of Christ have been found willing to engage in your service, and now they have accomplished the work assigned them, the reports of their mission have caused "thanksgiving to God by many on their behalf." A good beginning has been made. Fields which have long lain like those of the sluggard, "all grown over with thorns and nettles, whose face briers have covered, and whose stone-wall has been broken down," you have begun to enclose and to cultivate. A few handfuls, as the first fruits of a future and abundant harvest, have been already gathered, and the newly springing seed invites

your guardian care to protect its tender growth from noxious weeds and devouring animals. This office you will not refuse to perform. In plain language, you will not refuse to co-operate with the providence of God, to *put forth* that strength which he has given. The imploring hands and sorrowing hearts of the many hundreds who already feel "desolate," while they remember the cheering sounds of divine mercy, which so lately fell upon their ears from the lips of your beloved missionaries, will not reach your heart in vain. Under the reviving influence of the refreshment you have received on this joyful anniversary, your bosoms will kindle with zeal to renew and extend your operations.

May you be influenced in your decisions at this time by that unshaken faith and expanded love which shall cause the many thousands who are looking to you under God to supply them with "the bread and water of life," and their posterity to the latest generation, "to call you blessed."

CONSTITUTION

Of the Congregational Missionary Society Of South-Carolina.

ARTICLE I. This Society shall be called "*The Congregational Missionary Society of South-Carolina*; and its object shall be to support itinerant or stationed missionaries, among the destitute in our own state or elsewhere.

ARTICLE II. The missionaries employed by the Society, shall be always such as believe and inculcate the doctrines of three co-equal persons in the one only, self-existent and all-perfect Jehovah; the union of the divine and human natures in the person of the Lord Jesus Christ; the fall of the whole human race, in our first parents, from the state of rectitude and happiness in which they were created; the justification and salvation of the penitent and believing, through the atonement and righteousness of Christ; regeneration and sanctification by the agency of the Holy Spirit; the preservation of believers in the course of

holiness, by the power of God, through faith in the Redeemer; the Resurrection; the Final Judgment; and the Final Rewards and Punishments of the righteous and the wicked:

ARTICLE III. The officers of the Society shall be a President, Vice-President, Treasurer, Recording Secretary, Corresponding Secretary, and ten Directors, who shall constitute a Board, and hold their offices till others are chosen. Their stated quarterly meetings shall be held on the Tuesday previous to the last Wednesday in May, August, November and February. It shall be their duty to appoint and employ missionaries, under regulation of the second Article, and to determine what pecuniary allowance shall be made for their services. They shall fill the vacancies that occur in the Board, till the meeting of the Society. Five of their number shall constitute a quorum for the transaction of business.

ARTICLE IV. It shall be the duty of the President to take care that order and decorum be preserved in the meetings of the Society; to state such questions and business as may be properly before the meetings; to give a casting vote on any question on which the meeting may be equally divided; and to call special and occasional meetings agreeably to the Constitution. In the absence of the President, the Vice-President shall take his place and perform his duties.

ARTICLE V. The Treasurer shall take charge of all bonds and other specialties and monies belonging to the Society, and shall keep the same subject to the draft or order of the Directors, as from time to time they may deem necessary for answering the purposes of the Society; and, for the due and faithful discharge of his office, he shall give bond to any two of the Directors, who shall be named by that Board, who in that case shall be considered as Trustees for the Society, in the sum of double the amount of all the specialties and monies that shall be put into his hands by the Society, at the time of his entering into office; and the bond so given shall be recorded in the book containing the transactions of the Society, and then deposited in the hands of the President.

ARTICLE VI. All orders or drafts upon the Treasurer, shall be signed by the chairman of the Board of Directors, by their order, and such drafts or orders shall be the Treasurer's vouchers for his payment of the sums for which they are drawn.

ARTICLE VII. The anniversary of the Society shall be held in the Circular Church, on the last Wednesday in May, at which time the Officers and Directors shall be chosen by ballot for the ensuing year; a plurality of votes to determine the election: And on the Sabbath evening preceding the anniversary, a sermon shall be preached in Charleston, by such minister as may be agreed on by the Board of Directors, after which a collection shall be made for the benefit of the Society. Sermons shall be preached for the above purpose of raising collections once every year in all the churches, where it may be found expedient.

ARTICLE VIII. Persons desirous of becoming members of this Society, may apply by letter or otherwise, to the Chairman of the Board of Directors, or be proposed by any member, and on paying five dollars annually, shall be constituted members of the Society. Any person paying fifty dollars at one time, shall be a member for life.

ARTICLE IX. Special or occasional meetings of the Society, may be called by the President when he deems it expedient, and it shall be his duty to call such meetings at the instance of three Directors, and notices of the same shall be forwarded by the Recording Secretary to the several members.

ARTICLE X. Nine members of the Society shall be sufficient to proceed to business; but no article of this constitution shall be altered except by the agreement of two-thirds of the members present; nor then, unless notice has been given of the intention of moving for such alteration, at least three months previous to the meeting, at which the question shall be determined.

ARTICLE XI. The Recording Secretary shall keep a record of all the proceedings of the Society, and enter them into a book provided for the purpose, together with such letters, documents, &c. as the Society may direct. The Corresponding Secretary shall commence and continue a correspondence with the missionaries in the employ of the Society; and, when requisite, with other Societies; retain a copy of his own letters; and, in general, transact all the necessary correspondence of the Society.

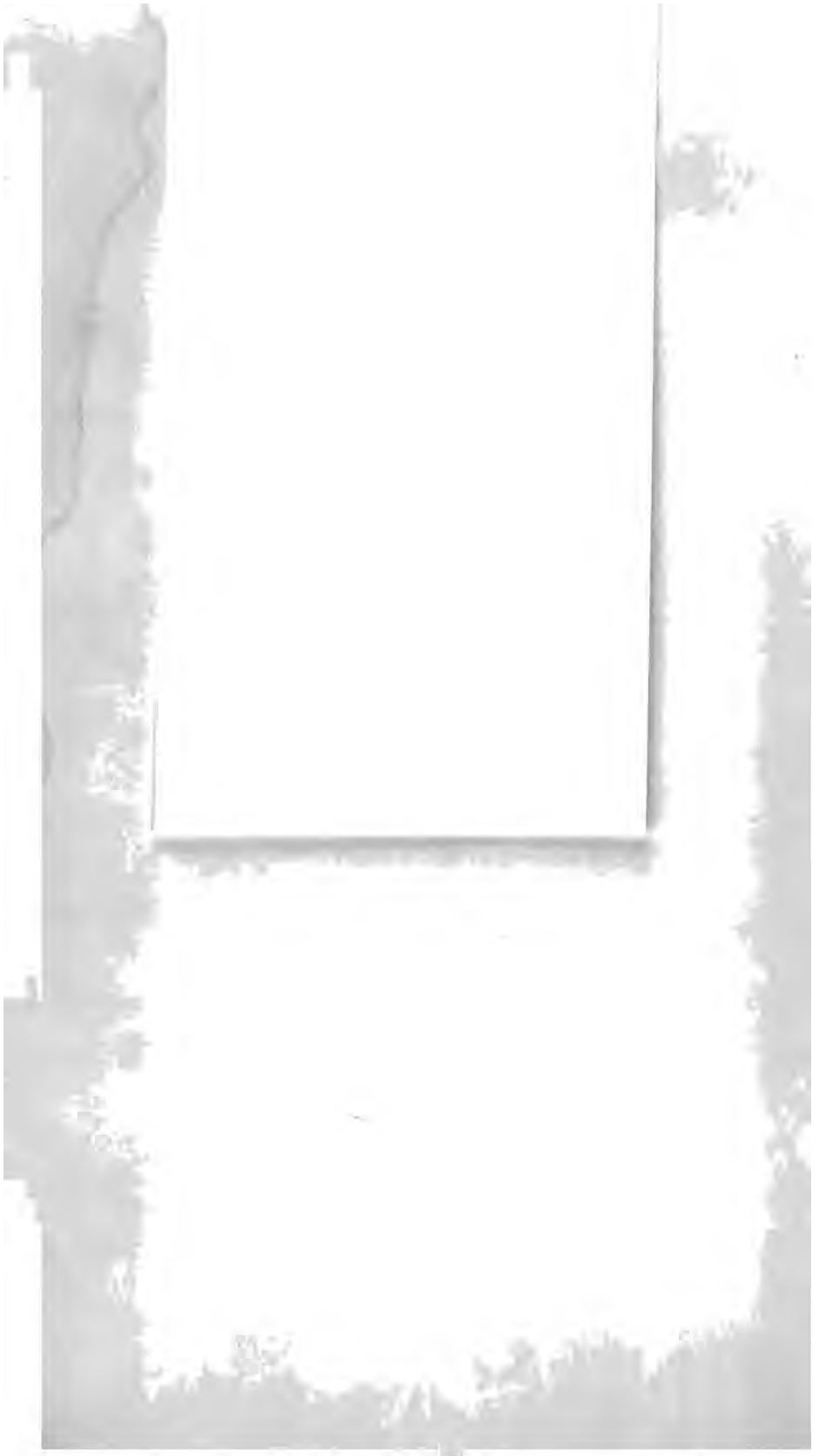
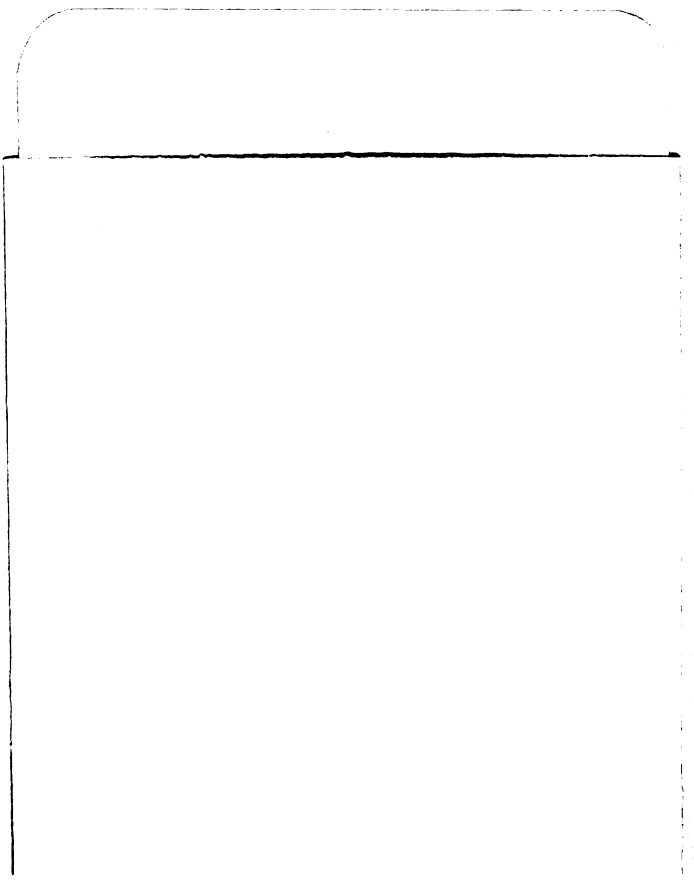
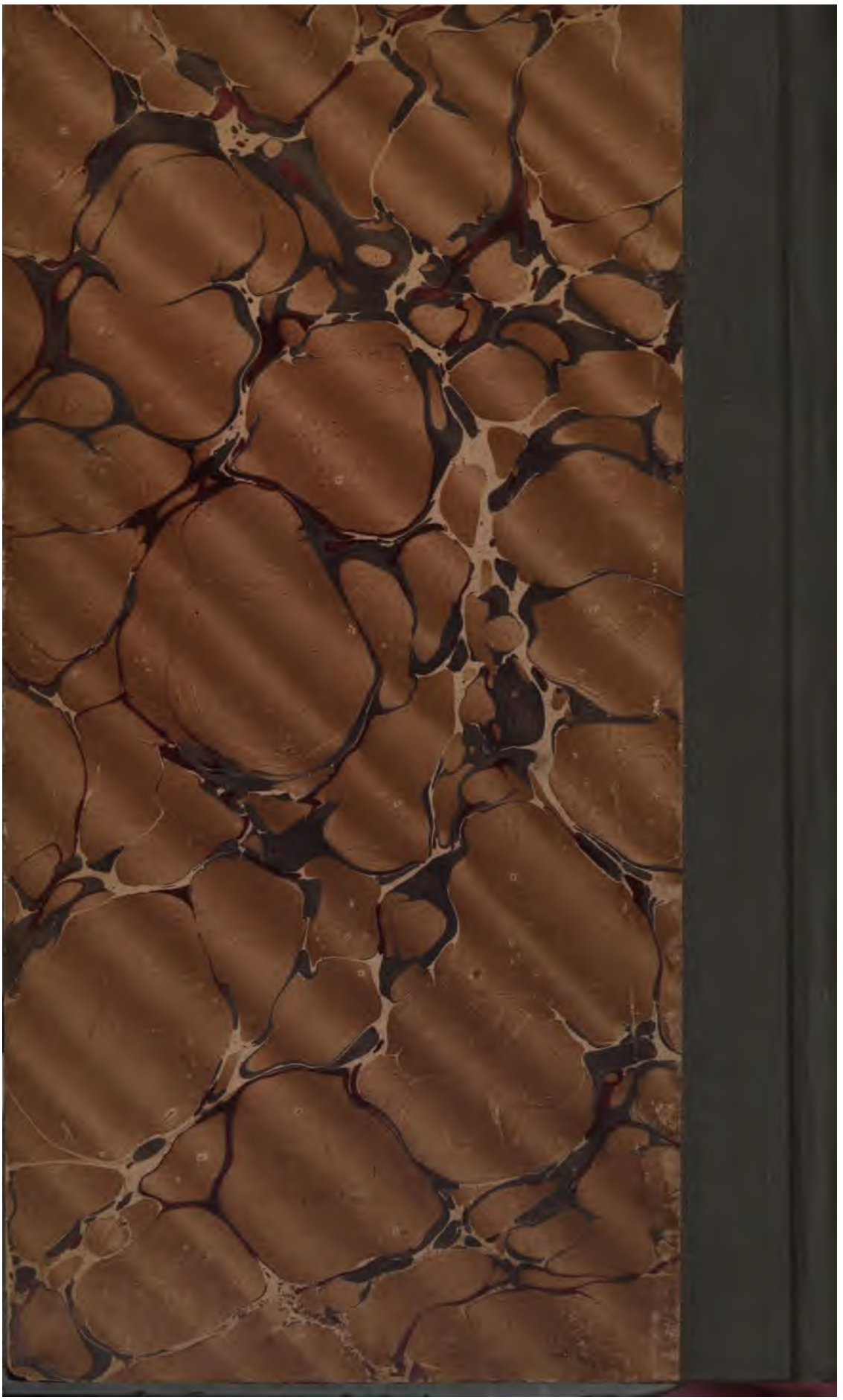
ARTICLE XII. All meetings of the Society shall be opened and closed with Prayer.

OFFICERS.

Rev. Dr. BENJAMIN M. PALMER, *President.*
THOMAS LEGARE, Esq. *Vice-President.*
WILLIAM PAYNE, *Treasurer.*
Rev. REYNOLDS BASCOM, *Corresp'g. Secretary.*
Rev. JOSEPH BROWN, *Recording Secretary.*

Directors.

JOSIAH SMITH, ROBERT B. EDWARDS,
Dr. S. STEVENS, JOSEPH TYLER,
JOB PALMER, D. W. HALL,
WILLIAM S. SMITH, WM. M. HUTSON.
JAMES LEGARE,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